

Surah an-Naas [Mankind] (114) - Miracle Dream

Tafseer

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Introduction to this Surah:

Surah an-Naas beginning:

Relationship of this Surah with the previous surah (Falaq):

1 - *Min sharri haasidin idha hasad* (from the envier when he envies) (surah falaq)

Of all the creations of Allah, who is the most jealous against you (the believer)? It is **Iblees, the shaytan/devil**.

innahu lakum 'aduwun mubeen - surely he is for you a clear enemy. (surah yasin)

This surah protects us from the most jealous; *min sharri al waswaas al khan-naas* - from the evil whisperer as he withdraws..

Shaytan incites others to get jealous of the believers and to harm them.

So we recognize the outwardly problem mentioned in surah Falaq, but we get even more specific information as to the root cause of this envying problem - the shaytan himself who puts wawasa (whisperings) into the hearts of the people.

In surah Falaq, Allah protects us from harms outside evils, and in this surah - He protects us from evils which affect us inside ourselves. I.e. Whisperings which harm us inside, and might weaken our Emaan (Belief) due to doubts, or the whisperings enticing us towards evil.

Shaytan who is fee sudoor al-naas (in the chests of the people).

2 - In surah Falaq, there were evils which were harmful to us, but outside of our control. The one who did them evils against us (i.e. magic, envy etc.) would be sinful.

In this surah an-Naas, there are evils which are whispered to us. If we act upon them whisperings - which calling to evil actions - we will be the ones who are sinful. So this is more of a desperate situation for our Emaan (beliefs), this is the greater Danger.

3 - The previous surah mentioned we would get harms in our Worldly Matters.

This surah mentions **harms in our Religious matters**.

So we ask Allah's protection alot more in this surah (an-Naas) - with alot more of His Names, in comparison to surah Falaq when Rabb is mentioned only once.

This shows there is more desperation for our religion in this surah.

Seeking Protection:

Who are you seeking refuge from?
(Musta'adh min hu)

Whose protection you are seeking?
(Musta'adhu bihee)

This surah has more emphasis on Seeking protection with Allah (Musta'adh bihee).

In comparison to the previous surah which had more emphasis on Seeking protection against evil (Musta'adh min hu).

So there is a recipocracy between these two surahs;

al-Falaq mentions Rabb (Lord) once, and many evils.

An-Naas mentions one Evil (wawasa/whisperings from shaytan), and mentions Allah many times.

Ayah 1:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
Qul aAAoodhu birabbi an-naas

Say, "I take refuge with The Lord of mankind,

Qul - Say.

The word Qul has a Literary rhetorical value in every context it is said in - throughout the Qur'an.

In the context of this surah; Allah wants the human to announce his weakness with his tongue. So Allah wants the human to say that he is weak, that he is helpless, and that he needs help from Allah who is greater than him.

An act of humility, powerlessness.

Because there are some humans are arrogant, their ego will prevent them from asking, and when they really need help - they might ask quietly; 'will you help me?'

Allah is telling us to humble ourselves and ask Him out loud.

The word Qul (say) - removes arrogance and Istighna (thinking falsely you are self sufficient). Allah is removing every atom of pride in our heart.

Making this announcement out aloud, is done for many reasons. It removes;

- Your ego and self pride.
- Your false sense of 'I don't need protection'

Having a self sense of protection is a form of shirk.

Because Allah says; kal-laa inna al insaana la yatgha, ar-Ra'aahu astaghnaa (no! Surely the human rebels, he sees himself as self sufficient - surah 'Alaq).

So Allah is telling us to declare our need to Him openly.

Qul (Say!) is a command. So when you ask Allah out aloud, you have openly obeyed a command. This is why the word Rabb necessitates the existent of a Master.

Ya ayuha al naas, U'budoo Rabbakum (oh people, enslave yourselves to your Master) - surah Hajj ayah 1.

How can it be that your asking Allah for help while disobeying Him?
So if you really want help from Allah - you should be in obedience to Him.

Your entering into the protection and obedience of Allah.

Prophet Moses proved this;

Wa qaala Musa, innee udhtu bi Rabbee wa Rabbikum min kulli mutakabbirin la yu'minu bi yawmil hisaab. - and Moses said, surely I seek refuge in my Master and your Master from every arrogant one who does not believe in the Day of Accounting. - quran.

That surah tells us that when someone has weak Emaan (Belief) of the Last Day, this is when their arrogance prevents them from seeking refuge in Allah sincerely.
This surah delivers punishments in the next life with the word Falaq against the arrogant who do sorcery and jealousy and they refuse to seek refuge.

O Allah, make us of those who seek refuge in you sincerely, humbly and in obedience.

Say (O Muhammad - specifically to him, and generally to the people); I humbly and sincerely go for protection of the Master of the People (al Naas).

Rabbu al Naas - Master of the People.

Why Naas (people?) - because people are the ones who need protection in this surah from shaytan. It is like they are saying I seek refuge against evil from the One who has power over all the people's matters.

Rabb - has several implications. Absolute Owner.

Rabbu 'abdin, or Rabb al Bayt, Owner of slave or Owner of a house.

Maalik is also Owner.

So what is the difference between Rabb and Maalik?

Ownership is only one of the meanings of Rabb, whereas Maalik exclusively means Owner.

Rabb means Owner

Rabb signifies one main attribute of Being Master and therefore necessitating slavery. (it also signifies other Attributes like; al Mun'im [giver of favours], al Qayyim [powerful], al MuRabbi [One who ensures the growth and maturity of something], Syed [Has complete Authority], Murshid [Guide], Mu'ttee [who gives alot]).

But the main concept of Rabb is Him being the Master, and us therefore being the slaves.

You might have something you own [Maalik], but you don't have complete authority [Syed] over it (i.e. You might have a car, but you can't drive as fast as you want in it - due to the laws of the country you live in.)

Allah has complete Authority and Ownership over His creation.

MuRabbi - it does not come from the word Rabb (Ra, ba, and ba [Muddaa'af]), but from the root letters; Ra, Ba, and Waw (RBW).

My Lord, have mercy on my two parents, the same way they lookaftered me when I was small - kama Rabbanayaani sagheera (surah Israa')

This comes from;

Rbw - Rab-baa.

Rabba, yurabee, tarbiyyah.

Tarbiyyah - to ensure the growth and maturity of something so it reaches the stage you want it to reach.

i.e. Watering a plant and giving it enough sunlight so it can grow to its maximum as to how you want it to be like.

Tarbiyyah (al 'awlad) of a child is to give him a good physical and psychological upbringing, so he has good manners and health when he is a grown up.

This Rabb (Ra, Ba, Waw) is part of the main Rabb (Ra, Ba, Ba) - since the Master does grow us and provide for us until we reach the stage He has intended for us to reach.

So Allah being called Rabb, includes Him being Murrabi.

Raghib al Isfahani used a classical arabic theory;

If root letters are the last 2 letters, the 'Ayn and Lam letter are the same, or there is a Naaqis[?] version. I.e. Shaqq (SHeen, Qaf, Qaf) and the other root SHeen, Qaf, Waw, if that happens - they can be considered similar or the same.

This theory is not universally accepted, but it is partially recognised.

So Imam Raghib inclined towards Rabb (ra, ba and ba) being similar or close to Murabbi (ra, ba, and waw).

Rabb is the super set. Rab-baa (MuRabbi) is the subset.

What does this imply?

The Owner, the Authority, the One who takes care of.

It is possible you own something (Maalik), you have authority over it (Syed), but you don't look after it (MuRabbi). (i.e. your backyard - you might not even clean that).

But Allah does all of this for us.

Murshid - guides it to the right direction.

Mun'im - grants gifts. He doesn't need to give us anything - rather - He is the Owner and gives us everything as a gift.

al Qayyim - the One ensuring the existence of the subject. I.e. We will only exist because Allah maintains our existence for us.

i.e. Imagine if we looked after a really delicate plant. If we stopped looking after it for a few hours only - it would die.

You are the reason for its continuing existence in this scenario, so you would be the qayyim.

Allah is al Qayyim for us all, we live on this planet which is in the middle of a chaotic universe, and we are protected from all sorts of harms. And Allah continues to provide for the humans - for thousands of years. When even one asteroid could destroy this planet and what is within it. But Allah continues to aid us, help us and protect us, like we are a delicate plant. And He gives us life uptill a set time.

Allah uses the word Rabb (Master) even before He mentions His Name Allah to;

Prophet Muhammad: Iqra' bismi Rabbik aladhee khalaq (surah 'alaq ayah 1) - Read, with the name of your Master.

Prophet Musa/Moses climbed the mountain, and Allah spoke to him; Ya Musa, innnee ana Rabbuk, fa-akhla'na alayk. Innaka bil waad-il muqaddas-it-tuwa. Wa anakhtartuka fa astami' lee ma yooha, innanee annAllah. - Oh Moses, I am no doubt your Master/Rabb.. I am no doubt - Allah.

So Allah said He is the Rabb/Master first, so that they have a connection first of being slaves to their Carer, and then knowing that this Carer and Provider is Allah/God Himself.

Similarly, Allah praises Himself in al Fatiha as the Magnified God, and then mentions that He is the Rabb/Master and Carer. Then at the end of the Qur'an, He mentions in surah Ikhlas His Name Allah, and the two surahs' after it (Falaq, and Naas) - He explains how He is the Rabb who protects His slaves.

This summarises the whole message of the Qur'an in one sentence;

Accept Allah as the Master, and accept yourself as His slave.

Accept this guidance is only beneficial to those who accept themselves as slaves.

Slavery and guidance.

The heart of the matter is that people recognise Allah is the Creator, and sometimes even that He is the Master - but they do not want to enslave themselves to Him.

To recognise that Allah is the Master means that we have to be the slaves. If we are the slaves, we have rules placed upon us - and this is why most people do not submit.

Those who do obey the Master - they have a lifelong struggle, but reward at it's end. And those who do not obey the Master, they will be punished in the end.

In this surah, Allah asks us to seek protection in 3 of Allah's names and attributes in this surah;

Qul: a'oodhu bi.. - Say: I submit myself in refuge with..

Rabbi al-Naas - Master of the people

Ayah 2:

مَلِكِ النَّاسِ

Maliki an-Naas

King (or Ruler) of Mankind,

Malik al Naas - King of the people.

Illaah al Naas - God of the people.

Allah repeated - al Naas [the People] - 3 times, when He could have said; Rabbi al Naas (Master of the people), Maliki him (King of them), Illaahi him (God of them).

But instead He repeated - al Naas - three times.

Why did He do this?

Psychological Progression:

- A child has a primary need for a Murrabi (one who gives them a good healthy upbringing [tarbiyyah].)

A slave goes to the Master when he is in need.

An employee turns to their boss.

- But if the problem is not solved, the people go to someone who has greater authority;

The King (Malik). The government.

- If the king cannot answer your request, you have none of creation who can help you - so people pray to God (Illaah).

Ayah 3:

إِلَهُ النَّاسِ

Illaahi an-Naas

God of Mankind

Most people turn to their boss, owner, then the government, and then finally God.

Allah is telling us that the height of intellectual progression is to turn to Him fully.

So He is the true Master (Rabb), He is the true King (Malik), and He is the true God (Illaah) that you should turn to.

Prophet Ibraheem who fully internalised this - he was a man who turns to Allah for everything. He truly knew that Allah is the One who can only fix your problems

Musabbib-ul Asbaab (the provider of means).

Dr Faadil Hassaan ar-Ra'i:

The aayaat progress from maximum to minimum / more to less.

Rabb is the One who is a Master/owner of something and takes care of it and is concerned for it.

And there are many owners in the world.

But for any society - how many kings are they? They are less than the amount of owners.

But how many Illaah are they? One. There is only One true God. There are no worldly implications to the word Illaah (God).

innama illaahukum illaahuw-wahid (surely your god is One God) - quran.

The same way, a master owns, but a king owns more, and God/Allah owns the most.

So Naas everytime has a specific meaning, with different meanings in different contexts.

The Qur'an - when we recite it, we need to seek refuge in Allah; fadhtha'idh billah min ash-shaytaan ar-rajeem.

By saying; a'oodhu billahi min ash-shaytaan ar-rajeem (I humble myself and enter into Allah's refuge from shaytan the rejected).

We recite this before reciting any Qur'an.

And what does the Qur'an finish with? It finishes with surah an-Naas, a final refuge in Allah from shaytan the rejected.

The second worst after shaytan is Fir'awn (Pharoah).

Rabbi al Naas:- wa qaala anna Rabbukumu al a'la - and (Pharoah) said - I am your Lord the most high. (surah nazi'at)

Malik al Naas:- Pharoah said; alayssalee mulku misra, wa haadhihi al anhar min tahtee? - don't i own the kingdom of misr/egypt? And these rivers flow beneath me? (quran)

He is referring to himself as malik/king.

Illaahi al Naas - wa qaala fir'awn ya ayyuhal mala' ma alimtukum min illaahin ghayri - And Pharoah said, oh my generals, do you know of any god besides me? (i.e. he is claiming to be

god).

Pharoah declared himself to be Rabb (Master), Malik (King) and Illaah (god). And this is what Dajjal will do too.

That is what the waswasa/whisperings of shaytan can lead to.

The biggest fault of shaytan is arrogance. And this is what he wants to instill within us through his waswasa. And this is how Pharoah was led astray by him.

Today we are living in times where people claim to be their own Master, king, and their own god who makes the rules of haraam/halaal for them.

ara'ayta man it-takhiza illaahu hawaahu - have you seen the one who takes his desires as his god? (quran)

We are living in a time where we are living in societies of people being mini Pharoahs. This ego problem is the root cause.

And this is why Allah says Qul (say) a'oodhu bi Rabb.. (Say! I humble myself in seeking protection with my Master [who I am enslaved to]).

this humbles you.

Shaytan recognises that Allah is the Creator (he said to Allah as mentioned in the Qur'an; khalaaqtanee min-naar - You created me from fire) - but he wants people to forget that Allah created them. Just like Pharoah.

Naas has several meanings; and one of its root words is Nasiyya - to be forgetful.

al Farraa' - People forget the covenant they made with Allah, so they are called al Naas / Insaan - from Nasiyya - to be forgetful.

Am I not your Master/Rabb? The people said Yes we bear witness.(surah al a'raf)

A power Allah has given shaytan is to make people forget.

The biggest thing people forget is that Allah is watching them.

istahwaz 'alayhim ash-shaytan fa ansaahum dhikrallah (shaytan got a hold of them and made them forget the remembrance of Allah) - quran.

We seek Allah's protection not to be forgetful, and to be of the rememberers.

wa idha qara't al qur'an fa asta'idh billah (when you recite the Qur'an, then seek refuge with Allah) - qur'an.

Because we might recite the Qur'an but we forget what we are reciting it for.

In surah Kahf, the servant of Prophet Moses/Musa left the fish (a meal) from where they had left on their journey.

So when he was asked where the fish is, the boy said;

Wa maa insaaniyhu il-laa shaytanu an adhkurah (none except shaytan made me forget) - surah al kahf.

One of the best way to fight the shaytan's whisperings is to remember Allah. The more Allah is remembered, the less likely shaytan can have control.

The only time he can go in your chest is if you are not remembering Allah.

Malik also includes Ownership.

So Allah being; Rabb/Master and Malik/King = Powerful Illaah.

Illaah - aliha/ilayhi - to incline towards someone and be obsessed with them.

Ma'bood - Worshipped, enslaved to and obeyed.

When Pharoah saw that his authority was weakening, this is when he told his generals that he is a 'god'. So they would incline to him (ilayhi).

When a king talks to his generals, he needs their obedience. Illaah is in this context.

Have you not seen the one who takes his desires as his Illaah (god)?

Desires:

Temptations, greed, haraam (forbidden) business money.

People follow their desires in greed, even in forbidden matters - making their desires a god.

So an Illaah is a god in matters of worship, but also obedience.

I.e. We might pray in 'ibadah/worship, but even during the rest of our hours in life - we are ordered to remain obedient.

ar-Razi, az-Zamakhshari and others said: Allah has honored people by placing His Name next to theirs;

Illaaahi al Naas (God of mankind).

It shows His concern for the human beings, and He is ready to protect the human being from whatever they seek refuge in Him and ask Him from.

So all these 3 aayaat have been Musta'aadh bi hee - entering into protection with Him (Allah).

Now the surah will go to Musta'aadh min hu (those who we seek refuge [in Allah] from:

Ayah 4:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

Min *sharri* *al Waswaas* *al Khan-naas*

from the *evil* *whisperer* *ashe* *steps back*

Sa'eed bin Jubayr from Ibn Abbas;

Shaytan plants himself right above the heart of the human being, so when he becomes forgetful

and careless - shaytan enters into his heart.

But when he remembers Allah - he leaves / retreats back / steps back (khan-nasa).

Why doesn't he have a break from this?

He is working harder than any of us to throw us into the hellfire, so we need to work hard to remember Allah.

Shaytan incites people to get angry, because anger is a manifestation of the ego/arrogance.

When this occurs, we should say; a'oodhu billahi min ash-shaytan ar-Rajeem (I seek refuge in Allah from shaytan the rejected).

If a believer gets angry - he might not even seek refuge in Allah out of arrogance - so shaytan has succeeded twice.

It's only if we humble ourselves by remembering Allah that shaytan steps back. And this requires effort against this whispering shaytan who wants you to remain angry and arrogant.

Allah is only suited for anger because His anger is based on Justice.

maa min kum min ahadin il-laa qad wuqqi la bihee qareenuhoo - there is not one of you except there is a constant partner assigned with him

qaaloo wa anta ya Rasool Allah? - they said; and even you O Messenger of Allah?

qaala na'am, il-laa an Allaha a'nani alayhi fa la ya'murunee il-laa bil khayr (he said yes, except Allah has aided me against him and he never tells me anything except to do good).

Qareen - associate, typically a shaytan/devil. An exception to that was with the Messenger of Allah as described above. Whereas everyone else has a devil qareen/associate who tries to encourage the person to do bad.

Hadith 2:

The Messenger of Allah was walking at night and returning his wife Safiyya to her home. Two companions from the Ansar (Muslims from Medinah) saw Allah's Messenger.

So Allah's Messenger tells Safiyya and the two men to stop. Then he tells them;
Innaha Safiyya bint Hayyiy - surely this is Safiyya the daughter of Hayyiy.

The companions said; Subhan Allah ya Rasool Allah! (Glory is to Allah O Messenger of Allah!) [i.e. why would we even think you are doing any evil?]

So he replied:

Inna ash-shaytana yajree min ibni Adam majrad-dam - surely shaytan runs/flows through the son of Adam like blood.

wa innee khasheetu an yaqdifa fee quloobikumaa ash-shay'a - i feared that he (shaytan) will throw/launch something in your hearts.

This shows that Allah's Messenger feared that the people will have doubts about him and his message, and it ties in with what was mentioned of people questioning the Sunnah/practises of Allah's Messenger.

This is waswasa of the shaytan against the Messenger of Allah.

Min al Jinnati wa an-Naas ([the whisperings] from the jinn and the people)

So the waswasa enters into the hearts of Muslims who do not remember Allah much, and they start to doubt Allah's Messenger. If only they had remembered Allah - this waswasa (whispering) from shaytan would not affect them.

Accepting the Messenger - a human being - is hard for people to follow. This is waswasa from the shaytan. And this is what Allah's Messenger feared for his ummah, because this is what the people of previous nations did.

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Ayah 4 continued

Min sharri al waswaas al khan-naas

Min - from

Sharr:-

Sharr is the opposite of khayr (good). sharr is Universally known as evil, that which will cause someone harm.

Sharaara - a spark of flame that jumps out of fire and can harm you.

Sharr - An evil which can cause you harm. A harmful way.

al Waswaas al Khan-naas

Allah did not say shaytan, shat-tanna - being consumed with rage.

al Waswaas - wawasah - whisper.

hammaas/haamis - whisper something good or bad/one who whispers.

wawaas - whispering which is only in a negative context.

It also alludes to Taqraar al Lafdh - i.e. Waswasah implies whispering done once, then it pauses, and the whispering returns back again.

Similar to Zalzalah - the Earth when it quakes, pauses, then continues to quake.

Silsilah - a series of Mountains - one after the other.

Continuity, repetition.

This shows that Waswasah is evil whisperings being whispered, then it is paused, and then the process begins again - repeatedly.

The one who whispers, he is translated as WhisperER, but that would be in verb form - MUwaswis in arabic.

Allah did not use a verb form, rather He used an infinitive form which could be; - waswasaH (ta Marboota), or wlswaas, or waswaas. Waswaas is the strongest infinitive form from these 3 forms.

Waswaas is used in this ayah (in Mubalaghah/hyperbolised/maximum form) - the EXTREME whisperer. The one who is continuously performing this job, obsessed with it, he doesn't stop.

The word already had repetition within it (WassWaass) - but then to make it in the hyperbolised/mubalaghah form - makes a strong emphasis on the whisperings being continuous.

This word is strong from a Sarf/linguistic root point of view, and also strong from a grammatical point of view.

It is almost Ijma'/consensus that this is referring to Iblees/shaytan because AL is placed before waswaas. This makes it in the definitive/specific to one character, and that character is Iblees.

If it was not specific to Iblees, it would be;
Min Sharri waswaasin khan-naasin

But the ayah is;
Min Sharri AL Waswaasin khan-naas.

Some commentaries mistakenly said that Iblees has died, and that his followers are still living on.

This is not true, because Iblis was alive within the life of Allah's Messenger himself when Allah revealed the Qur'an, because Allah said;

Andhirnee il-laa yawmi yub'athoon (give me respite until they are ressurected) - quran

And He said;
Afa tatakhizoonahU wa dhurriyyataHU awliyaa'a min doonee? (would you take HIM [iblees] and HIS offspring as friends/protectors/allies in opposition to Me?) - quran

So it is obvious that he was alive then, so he will also be alive now whispering in the hearts of people.

Why is al Waswaas (the extreme whisperER) mentioned instead of Waswasah (the evil whisperING)?

- The one who does the whisperings can do more evils than just whisper.

So when we ask Allah to protect us from 'the whisperer' - we are asking Allah to protect us from all the evils of the one who does the whispering.
We are asking Allah to protect us from all his evils.

If we asked Allah to protect us from the whispers - we would only be protected by the evil whispers. But now we are asking Allah to protect us from ALL his evils.

al Khannaas -

Fa laa uqsimu bil khunnas - No, I swear by the Khunnas = stars that twinkle and pause, like they retreat (so they cannot be seen).

khannasa - when the person remembers Allah, shaytan steps back.

But Khaanis is not used - the one who steps back.

Khannaas - continuously steps back.

This shows that he continuously steps forward towards the chest/heart too (based on his Waswasa - continuous whispering). Yet when Allah is remembered - he steps back.

Khannaas - continuous. It is like the pattern Khabbaaz (bread maker), Wahhaab (Continuous Giver of Gifts), Ghaffaar (Continuous Forgiver) - this pattern shows that this is like a job, a profession to continuously do this over and over and over again.

Khannaas - one who continuously steps back (and he only steps back after continuously coming forward too in his whisperings.)

His offense is Waswaas (whispering), and his defense is Khannaas (stepping back).

Allah began with us asking Allah humbly from the unseen dangers, and seeking refuge in him from the most arrogant (shaytan - iblis).

The summary of Qur'an is to enslave yourself to Allah;

Allah says; Inna 'ibadee laysa laka alayhim sultan - no doubt - my slaves - you (shaytan) will have no power over them. - quran

And Allah tells us to humble ourselves as slaves to our Rabb (Master) - Qul a'oodhu bi Rabbi an-Naas (say; i humble myself into the protection of the Master of the people..)

To act and live as Allah's slave is a protection against shaytan.

This is why we see more cases of Jinn possession and depression within the Muslim community now in comparison to times when Muslims had stronger emaan and trust in Allah.

Cleansing of the heart and body and clothes is a protection against the shayateen/devils.

Ayah 5:

الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ

aladhee yuWaswissu fee sudoori an-Naas

who whispers into the chests of the people

Allah is repeated it again, even though this whispering was mentioned in the ayah before.

The one who continuously whispers (Waswasa) and will continue to whisper. (aladhee yuwaswisu).

Waswasa - a noun in infinitive form - The one who always whispers.

Yuwaswisu - verb form - When he whispers.

The present-future tense (Muddaari') form shows that he is doing it and will continue to do it in the future.

So there will never be a time except - you will always have to humbly seek refuge in Allah.

Fee sudoori an-Naas

(who whispers) IN the chests of the people.

He did not say; ilaa (to) or 'ala (upon) the chests of the people.

Fee = in - the chests (sudoor) of the people.

Abdur Rahman al Kilanee in Mutaraaddif al Qur'an says;

Sadr - is a location [Dharf Makaan (a place)]

Qalb is the heart [a shay' (thing)].

Sadr is commonly translated as Chest.

Sudoor is the plural - chests (of the people).

Whispering in the chests is different to whispering in the heart.

Imagine; the heart is like a castle, and around the castle is a field.

Shaytan is in the field - surrounding the castle - trying to find a way inside. But the heart/castle is locked.

The only way he can enter is if you open the heart/castle for him. If you humbly enter into Allah's refuge (a'oodhu billah) - he will step back away from the castle, waiting again for another opportunity.

But if you let him in - he will cause you to distance from Allah.

See this comparison of when Shaytan enters, or does not enter your castle/heart;

People who have Emaan (Belief in Allah) - they love remembering Allah.

wa ahabbaba ilaykum-ul emaana wa zayyanahu fee quloobikum - And He has made beloved to you Emaan, and He has beautified it in your hearts.

wa Karraha lakum-ul kufra wa fusooqa wal issyaan - and He has made Disgusting to you disbelief, corruption and disobedience.. (surah hujuraat)

You find beauty in Emaan, in this belief, in remembering Allah.

But if shaytan enters the heart;

wa zayyana lahum ash-shaytanu a'malahum - and shaytan beautified for them their (evil) actions. - quran.

When Allah is not remembered and loved, something else is loved besides Him.

Evil deeds start looking beautiful and tempting.

If shaytan has not entered into your heart - only good will look beautiful to you. And evil will seem disgusting to you.

If shaytan has entered into your heart - evil will look beautiful to you and good will seem tiring and exhausting.

It is a mercy from Allah that Allah did not say that he whispers into our Qalb (heart), but in our Sudoor (chest) instead. So we have hope from Allah - to seek refuge in Him.

O Allah give us the ability to protect our hearts. Ameen.

Ayah 6:

مِنَ الْجِنَّةِ وَالنَّاسِ

min al jinnati wan-naas

From the jinn and of mankind.

Allah mentioned Jinn first, then mankind next.

In another ayah, Allah placed humans first, and then Jinn.

An'am 6:112 - We did make from the Messengers enemies from mankind and Jinn.

The humans are mentioned in this ayah from surah An'am because men were the most clearest enemies against the human Messengers'.

In this surah - Jinn are mentioned first because;

1 - the Jinn have the primary role in the Waswasa (whisperings).

2- This job of Waswasa originally began from the Jinn and if people do waswasa, they are most likely imitating a Jinn devil/shaytaan.

Iblees can transfer his Waswasa to you through Jinn and humans.

He especially uses non Muslims.

I.e. Brother Nouman gives an example of; A guy who might go to college, and he tries to lower his gaze.

Suddenly, a non Muslim (or non Islam Practising) girl sees him, and calls him over to ask him if he's done the homework assignment. They keep talking and he becomes attached to her.

Then when he is alone, he continues getting whisperings from the Jinn/shayateen - that he should be friends with her, and this progresses further into further forms of relationships.

The source is al Waswaas. If he had ignored it - he would not be advance into further haraam (forbidden things).

This is why bro Nouman reccomends you grow a beard, because anytime you're going to think of being friends with the wrong people - you'll feel ashamed when you see your face imitating Allah's Messenger. That might stop you from doing evil.

al Farraa' (one of the main arab linguists) says;- the word Nafarr - is used to a group of people from among the Jinn. (in ayah 1 of surah Jinn).

But Nafarr is usually used for a group of humans.

The word Rijaal is for men. But this is again used for Jinn (in surah Jinn 72:6).

Athar Recorded in Baghawi:

The sahaba/companions of Allah's Messenger saw some strange looking people and said;

Man al Qawm? (who are you people? What nation do you come from?)

So they replied: Unaasun min al Jinn - we are People from the Jinn (plural of Naas is Unnaas).

A group of minority scholars say that Naas in the last ayah (ayah 6) is explaining the word Naas in ayah 5.

So it is implying; those who whisper into the hearts of an-Naas (men and jinn).

The one who whispers into the hearts of Men AND Jinn.

az-Zamakhsari: The last word Naas is missing a Ya at the end.

Just like Allah said;

yawma yad'u daa'i (kasra/zeqr) il-laa shay'in nukur - quran

or Dhaalika maa kunnaa nabghl (kasra/zeqr) [when a letter Ya should have really been placed at the end - but Allah omits it for our easier recital (this is allowed in Arabic Sarf/morphology)] - surah al Kahf

Similarly, a Ya should have been placed at the end of ayah 5;

aladhee yuwaswisu fee sudoori an-Naasi - those who whisper in the chests of the people (Naasi).

aladhee yuwaswisu fee sudoori an-Naasi[Y] - those who whisper in the chests of the Forgetful ones (Nasiy = to be forgetful).

And the forgetful one can be from men and Jinn - who - when he forgets Allah - shaytan enters into his heart.

Surah al Naas's Connection with Surah al Fatiha:

This surah is deeply connected with surahs; Falaq and al Fatiha.

When Allah's Messenger finished the Qur'an - he began again with al Fatiha.
This shows that the Qur'an study never ends.

In al Fatiha - we ask Allah for isti'aanah (help), and in this surah we ask Allah for isti'aadhah (protection).

Why is this important? Because in one surah we are asking Allah to help us in guidance, and in the other we are asking Allah to protect us from the one who is trying to prevent us from Allah's guidance.

Offence and defence.

- The 3 names of Allah are repeated in both surahs (Fatiha and an-Naas);

alHamdu lillahi RABBil 'aalameen (surah Fatiha - ayah 1)

qul a'oodhu bi RABBil an-naas (surah an-Naas - ayah 1)

Maliki yawmi ad-deen (King of the Day of Ressurrection) (Fatiha ayah 2)

Maliki an-naas (an-Naas ayah 2)

iyyaaka na'budoo wa iyyaaka nasta'een - You alone we worship/enslave ourselves to, and You alone we ask for help (Fatiha ayah 3)

Illaahi an-naas (God of mankind) - (surah an-Naas ayah 3)

- Allah mentions His Mercy in surah al Fatiha but not in surah an-Naas, because al Fatiha has a

theme of Mercy but surah an-Naas does not.

Just like the arabic saying;

Li kulli kalimatin siyyaaq - for every statement there is a proper context.

- This surah (an-Naas) began with asking for Help, and surah al Fatiha ends with asking Allah for help.

- A'oodhu (singular - I humbly enter into the refuge), but the wording in al Fatiha is plural i.e. Na'bud [We worship] etc.)

We ask collectively in Fatiha because we do not want to go astray like previous nations.

In this surah - we are personally asking Allah for refuge against the shaytan.

- There are 2 negative influences in this surah (evil whispers from men and jinn)

In al Fatiha there are 2 negative influences (the misguided ways of the Jews and Christians).

- Iyyaaka na'budu is the centre ayah in al Fatiha.

All the ayahs before it focus on why Allah should be worshipped, and the ayahs after it explain the guidance we should follow, and the ways we should NOT follow.

This surah is also split into two halves;

-Who we should seek protection in.

-What we should seek protection from.

- Allah told us to seek refuge in Him before reciting Qur'an.

Allah told us to seek refuge in Him because it was due to the waswasa of shaytan that our parents Adam and Hawwa had to leave Jannah/Paradise.

The entire struggle against Muslims and the devils begins with the waswasa Iblees gave our father Adam.

The story of Adam is so important, that Allah has mentioned it 7 times in the Qur'an repeatedly; in surah al Baqarah, al A'raf, al Hijr, Israa' and Kahf, Taha and Saad.

There is a reason which ties all the Qur'an together.

Qaala andhirnee yawma yub'athoon - he (shaytan) said give me respite/time/deadline until the day they are brought back.

qaala innaka min al mundhareen (Allah said surely you are from those given respite)

qaala fa bi ma aghwaytanee, la aq'udanna lahum siraataka al mustaqeem (because of the way you got me expelled - i will sit for them waiting on Your straight path)

In al Fatiha - we are asking Allah to guide us on the straight path.

And shaytan hates us following this path - so he will sit in our way unless we enter humbly into Allah's protection.

But iblees/shaytan continued;
..wa laa tajidu aktharahum shaakireen
(and you will not find most of them being thankful)

In the first ayah of surah al Fatiha, Allah begins with; Alhamdu lillahi Rabb al aalameen (the praise is for Allah, Master of all creation)

Hamd includes Shukr (thanks) and Thannaa (Praise).

So Allah teaches us thankfulness to Him in the first ayah of al Fatiha.

..fa wawasa lahum-maa - so he (shaytan) whispered to them both [Adam and Eve] (surah al a'raf)

The word Waswasa is mentioned.

And this is when the problem of mankind vs shaytan begins.

There is one whisper which we should most carefully of;

..li yubdiya lahummaa maa wooriaa 'anhummaa min saw'itihimmaa - he whispered to them

both so he could expose to them that which was covered from their clothes (i.e. he exposed to them that which would bring shame)

innamaa ya'murukum bis-soo'i wal fahshaa' - he commands you with evil disgusting things, and shameful acts... (surah al baqarah)

Soo' includes shamefulfulness (fahshaa'), but Allah emphasised on this by saying fahshaa' in addition.

Of all the fears Allah's Messenger was afraid of was al Fahshaa' - shamelessness. He did not fear for unjust rulers or Muslim massacres as much as he feared shamelessness.

Shaytan never stops in trying to talk to the opposite gender, freemix, and do other forms of shamefulfulness.

- The Qur'an begins with du'a (prayer to Allah) - ihdinnaa as-siraat al mustaqeem (guide us to the straight path).

And it ends with du'a - A'oodhu bi Rabbi an-Naas (i humbly enter into the protection of the Master of mankind).. (surah an-Naas)

The beginning and end is du'a (invoking/praying to Allah).

The biggest enemy will get you off this path mentally, psychology and emotionally.

Don't underestimate the power of Du'a.

Bayyinah Dream Project Summary:

The project started off as small recordings and has now expanded, with over 2000 subscribers on iTunes alone.

People are transcribing these talks;

Olbourne - 4 or 5 brothers are transcribing these talks. Some sisters are doing this in California too.

A sister is transcribing these talks in Bangladesh language Bengali.

The moral, spiritual and psychological problems of the Muslims are due to a lack of connection with the Qur'an, even in the salaah.

People listen to; Mutawalli ash-Sha'rawi, Ibn Uthaymeen, Israar Ahmad, Kishk, Mufti Muhammad Shafee', Farhat Hashmi.
But all these are in other languages.

So brother Nouman, and brother Abdul Nasir Jangda[?] is doing it in English - they are both doing it together Juz by Juz (Abdul Nasir Jangda will be doing 29th Juz, then Nouman 28th etc. - when all the Qur'an is finished - bro Nouman will do the ones he did not do, and bro Abdul Nasir Jangda will do the ones he did not do - so there are 2 audio copies of linguistic tafseer of the whole Qur'an in English. - the Project will take about 5-6 years to finish the first Qur'an. Or 10 years for each of the brothers to finish their whole Qur'an lectures each.) Allah knows best.

What you should do;

- Study it
- Memorize the surah you're studying
- Recite the surah in Salaah/namaz/prayer.
- Learn more sciences of the Qur'an (tajweed) and implement.

Allah's Messenger said;

khayrukum man 'alamma al Qur'an wa 'al-lamah (the best of you are those who learn the Qur'an and teach it)

O Allah, make us of the people of the Qur'an. ameen.